

# The Christian Herald.

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No. VII.

## Miscellany.

For the Christian Herald.

### BRIEF MEMOIRS OF PIOUS PERSONS.

My mind has been frequently employed within the last few months, in considering the character and importance of Religious Biography. Although the religious world values this description of writing, yet I think that value not sufficiently high, and the standard by which it is ascertained a most imperfect one.

The necessity and importance of method in every business of life are admitted by all men. There is no employment, however humble or however elevated, from the individual who patches my ragged shoe to him who occupies the wool sack in the British Parliament, whose success and well-doing do not depend upon an industrious attention to a judicious system.

There is a striking analogy between the pursuits of "the children of this world" and "the children of light," although their motives are as unlike as light and darkness, and the result of their labours as distant from each other as Heaven is from Hell. To the success of the one no less than to that of the other are diligence and the proper use of time indispensably necessary. Indeed, the adoption of a judicious system of conduct in either case, calls the judgment to the exercise of one of her most difficult offices.

There are fragments of time as well with the christian as the worldling, which, neglected or unemployed, will mar his comforts and impede his growth in grace. The day which beautifies our weeks, at many periods in its progress, finds us averse from our Bibles and our closets, unable to engage in religious conversation, and indisposed to the reading of such pious books as require any mental labour. Indolence on the Lord's day is no less sinful than on other days, leaving out of view the invitation which it holds out to Satan to take possession of an empty house. To suggest a description of reading peculiarly suited to these leisure moments, is the object of these remarks. Let religious magazines employ the first leaf or two of each number in brief memoirs of eminent christians. Let those memoirs show the strength with which sin rules in the heart, the weight of guilt upon the conscience when first enlightened, and the transport with which

the soul was at length enabled to exclaim, “ all things are mine, and I am Christ’s, and Christ is God’s.” Let valuable incidents in the life be pithily improved. If facts warrant it, let remarkable providences alarm the wicked, and let christian readers taste the sweetness of God’s promises. Let the infirmities of the character be frankly disclosed and tenderly dealt by, and let the death-scene ring into the ears of the reader “ prepare to meet thy God !” Religious Biography is at all times interesting to almost every reader, and independently of that, we conceive it possesses advantages over every species of writing not of the severer sort, for several reasons which we shall proceed to name.

1st. It is calculated to eradicate prejudices which frequently take root amongst the most honest intentions, and to sustain and cherish that charity and brotherly love in which consist the beauty and glory of the christian character. How often do we find a worshiper of the most High, whose affections are confined by the walls of his own sanctuary : a humble being who conceives that he is doing God service whilst persecuting the church : who is persuaded that his own church is the only cabinet of the pure Gospel, and that views of the Divine character, and of the plan of salvation unlike his own, dishonour his Maker, and therefore cannot consist with the Divine favour. Yet, when religious biography depicts to his “ mind’s eye” a fellow-man professing a different creed, who was “ a pure intelligence, a link between men and angels,” he perceives that whether “ Barbarian or Scythian, bond or free,” he was his brother. His prejudices retire, abashed, from the moral image of “ the Sun of Righteousness,” and he is constrained to concede the point, that although one man may assume the name of Paul, and another that of Cephas, yet there is “ one Lord, one faith, one baptism.” But the good effects of this kind of reading are not confined to the mistaken christian, but it has other benefits for saint and sinner; for,

2dly. It is admirably calculated to wear off prejudices against the religion of Christ, and to stimulate and encourage the christian. Can any thing more effectually remove the impression that religion is morose or ascetic, than the exhibition of a character from whose daily conduct may be read the summary of the moral law, as communicated by our Saviour to the Pharisee, who was also a lawyer ? Or can any thing from human hands apply a more powerful stimulant to diligence in the christian course, than a picture of those “ green pastures and still waters” to which that diligence has led others, and to which it may lead him also ? Or can any physician (unless he be from Gilead) prescribe a remedy to a desponding soul so well calculated to refresh and strengthen it, as a recital of the trials, and the sufferings, and the buffettings of a soul similarly oppressed, which, notwithstanding “ came off a conqueror, and more than a conqueror ?”

3dly. The scriptures themselves stamp a value upon Religious Biography. "Follow their good example who, through faith and patience, inherit the promises." To obey the injunction without possessing the good example referred to, is just as impossible as "to hear without a preacher." Is "The Power of Faith," as exemplified in the life and character of Mrs. Isabella Graham, designed to accomplish nothing for the church! I hazard nothing when I say that it has ascended to, and increases the "cloud of witnesses" which overshadowed the church in the days of St. Paul, and which still continues to overshadow it.

FENELON.



For the Christian Herald.

#### DIVINE PROVIDENCE.

Divine Providence may be considered that superintendency which the Deity exercises over all the works of his hands, even over the whole universe. This superintendency does not consist merely in *beholding* the events, transactions, and occurrences, which take place throughout the universe. It implies something *more* than the observation of an indifferent spectator. It implies a deep concern and interest in every thing which occurs. The Supreme Being is *interested* in the actions and conduct of all creatures. He views them with a lively concern. He is pleased with whatever is good and partakes of the nature of holiness; and his displeasure is awakened at every discovery of sin. But the divine superintendency not only implies a deep *interest* in the affairs of the universe, but it also implies a direct and positive *agency*. God is the supreme agent in all the operations which are performed in the natural and moral world. By the exertion of his power, creation is upheld—the course of nature maintained—and life preserved. The effects consequent upon the suspension of divine agency, would prove that agency to be both efficient and constant. The activity of animal creation would cease, for all creatures depend upon God, and from him derive their power. The revolution of suns and planets, systems and worlds, would instantly cease; for the Deity first communicated, and still continues their motion. In fine, every created existence must sink into annihilation.

That the superintendency of God is *universal*—extending to every object, and every event, is a doctrine not only rational, but scriptural. It is a declaration of the dictates of enlightened reason, that if God exercises any providence, it must be universal. If he continues the life of one creature, he continues the lives of all creatures. If he upholds in existence one part of the universe, he upholds all parts of it. Does he controul the mighty thunders which shake the pillars of the earth? He also controuls

the rustling of the leaf, and the gurgling of the rill. Does he impart power and energy to the vast leviathan who rules amongst the monsters of the deep? He also gives life and motion to the insect that flits in the sunbeam. Does he direct and govern the counsels and conduct of the monarch on his throne? He also governs the thoughts, and directs the actions, of the sportive infant. Can the innumerable feathered tribes exist independent of the care of God? Neither can a "sparrow fall to the ground without his notice." It is the highest absurdity to suppose that one created being can uphold itself, and that others cannot—that one department of nature knows no government or agency but that of chance; and that other departments of the universe are ruled by Jehovah. If God is a governor, he is an *universal* governor—if he is an efficient agent, his agency is *unlimited*—if he exercises a providence, that providence is *coextensive with the universe*. The divine perfections illustrate the universality of divine providence. His knowledge and wisdom enable him to behold all things, and devise all necessary means; and his power qualifies him to execute all his purposes; to direct all the concerns of heaven, earth, and hell. The sacred word of God represents him, as knowing, governing, and directing, all things. He causes the sun to rise—he counts the stars—he clothes the valleys with corn, and the fields with grass—he gives the lily its hue, the rose its fragrance, and the tulip its beauty. Behold the fowls of the air, he feedeth them. Behold "the cattle upon a thousand hills," and they are his. Behold man, and the Lord directeth his steps.

T. P. J.

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**COLLECTANEA.**


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*The Happy Man.*—A pious Divine had prayed earnestly many years that God would be pleased to send him a man to teach him the perfect way of truth. One morning, he was told in a dream to go to the church, where he would find an instruter in the way of truth. When he came to the church door, he found a man in rags, to whom he wished a good morning. "I never had a bad morning," replied the poor man. "That is singular; I wish you always fortunate." "I was never unfortunate," said he. "I wish you always happy," said the divine. "I was never unhappy," said the other. "I wish," said the divine, "you would explain your meaning. "That I will cheerfully do," replied the poor man. "I said that I never had a bad morning; for every morning, if I am pinched with hunger, I praise God. If it is rain, or snow, or hail, whether the day is serene or tempestuous, I praise God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished me to be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe his will is always good in what he does, or promises to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God." "But what would you say, if God should thrust you down to hell?" "I have two arms, humility and love, with which I would hold fast my incarnate God and Saviour, and not let him

go ; and I would rather be in hell with God, than in heaven without him."

The divine, astonished at the poor man's answers, asked him whence he came. "I came from God." "Where did you find him?" "Where I left the world." "Where did you leave him?" "With the pure in heart." "What are you?" "I am a king." "Where is your kingdom?" "In my own heart. I have learned to rule my appetites and passions, and that is better than to govern any kingdom in the world." "How were you brought into this happy condition?" "By silence, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have now found him, and in him I have found peace and rest."—*Christian Magazine*.

*An Old Hottentot*—was taken ill. Mr. Read, the missionary, visited him. He said, "This is the message of death ! I shall now go and see the other country where I have never been, but which I long to see ! I am weary of every thing here ! I commit too much sin here, I wish to be free from it ! I cannot understand things well here, and you cannot understand me : the Lord has spoken much to me, though I cannot explain it."

*A Little Hottentot Girl*—nine years old, was asked how she and her younger sister spent their time. She replied "We often pray to our Saviour to own us as his children, and to keep us from growing up as children of the devil. Then we sing verses together, which we learn at school. Sometimes we help old mother Lydia to work, and she gives us a piece of bread for our labour, for our parents are a great way off; and when they are at home, we have to dig for roots in the fields to satisfy our hunger, for they are very poor, and have very little to give us."

Children of happy America, let not the Hottentot boys and girls rise up in judgment against you.

*The Indian Child*.—A child in India had been brought up and instructed in the Christian religion. When about eight years old, some heathens, older than himself, ridiculed him, and asked to see his God. "I cannot show you my God," said he, "but I can show you yours." He then took up a stone, and daubing something like a face upon it, he said, "There is such a God as you worship."

"To whom then will ye liken God ? or what likeness will ye compare unto him?" Is. xl. 18. "There is no God else besides me ; a just God and a Saviour." Is. xlv. 21.

### JUDÆA CAPTA.

The following hymn is from the pen of *Mary Anne Schimmelpennick*. It was suggested by the medal (Judæa Capta) with which the title-page of the Jewish Expositor is headed, and is published in the January (1824) No. of that work. It was originally written for performance on the organ, accompanied by a few voices in her own family circle. The musick chosen for the hymn by Miss S. is the beautiful chorale of Graun, at the opening of his celebrated cantata of the "Tod Jesu."

OH Zion, sacred city,  
Abode of God the blest !  
It moves my heart to pity,  
To see thee spoil'd and waste !  
Thy holy temple levell'd,  
Thy stones laid low in dust ;  
And impious Gentiles scoffing,  
Where once taught God the Just.  
  
O holy land ! once glorious,  
Now silent, waste, forlorn !  
Where tower'd thy palms victorious,  
Thy daughters sit and mourn.

O Israel ! exil'd captive,  
Dispers'd on foreign strand,  
Forsaken, fall'n, neglected,  
O think on Zion's land !  
  
O think on that Messiah,  
Who once thy cities trod ;  
In him, slain, scoff'd, rejected,  
In him, BEHOLD THY GOD !  
Behold ! He whom ye pierced,  
Stands waiting to forgive ;  
Return, repentant Zion,  
Kiss ye the Son, and live !

## Review.

- 1 *A letter from Bishop CHASE, on the subject of his going to England, for the relief of the Episcopal Church in the state of Ohio. Addressed to the Rt. Rev. Bishop WHITE.—N. York, 1823.*
2. *Documents respecting the Church—published in “Christian Journal” for Jan. 1824.*

(Continued from p. 141.)

The only remaining consideration was, ‘how the object, so obviously expedient, so urgently requisite, and so clearly within the extent of their right, might successfully be carried into effect.’

The Church in Ohio had previously made the most urgent appeal to the Christian benevolence of the Episcopalian, throughout the Atlantic states. In the latter end of the year 1821 it had deputed the Rev. Philander Chase, Jun. son of the Bishop, and who seems to be endowed with the father’s missionary spirit, to visit the several diocesses, to lay before them the wants of the Church in Ohio, and to solicit aid to her Missionary Society, both in funds and in missionary labourers. The most unremitting zeal was exercised, and the most strenuous efforts used by that young and ardent evangelist, in laying open their destitute situation, and pleading for exertions in their aid. With all these efforts, and with every friendly assistance which could be afforded by the local ecclesiastical authorities, he collected subscriptions to the amount of three thousand dollars. Of this they had to apply a portion to the provision for present wants; and with the remainder to lay the foundation of a permanent fund. And it is said that recently an addition of four hundred dollars has been made to this fund, by the General Domestic and Foreign Missionary Society. This, then, seems to be the extent of the aid which they have reason to expect from an application to their own country, and those of their own household. But it may well be asked—“What are these among so many?” To what extent, and for what length of time, can spiritual food be supplied by means of this trifling aid, to the perishing millions in the western world? For although the inquiry has been made—“What evidence there is of any interest which Episcopilians of the States, other than that of Ohio, can have in a design which originated in that diocese, which is sanctioned by no other, and which contemplates a provision for that diocese only?”\* yet evident and certain it is, that any provision made for supplying the spiritual wants of the destitute in Ohio,

\* Bishop Hobart’s Letter to Bishop Chase.

will be preparing the way for extending the same blessings in succession to all the western states. It will be bringing the means within their reach. It will be establishing a fountain from which the streams will pervade and fertilize the whole surrounding waste.

It is true, the appeal had been made in behalf of only one of the objects contemplated. At the time of soliciting aid, the Diocesan Theological school had not been brought into view. But with what prospect of success, it may be confidently asked, could the Church in Ohio, so soon again solicit the benefactions of the Episcopalians in this country, for the promotion of an institution in which that Church might seem to have an individual concern, especially too as exertions were making for another more general institution, in which the Church, in all the Atlantic states, at least, might naturally be supposed to take a more lively interest? This point is set in a strong and proper light, by the following impressive passage from Bishop Chase's letter :

"The interesting attitude which the General Theological Institution had assumed in being so harmoniously established in New-York; and the pressing and peculiar demands which she had for all the aid of Episcopalians in the Atlantic states, forbade us to apply to them. Generous as they had been to us, we could never think of soliciting their beneficence while their own institution languisheth. Had we indulged the temerity to do so at first, surely and justly should we have been repulsed."

"Whence then, thought we, can arise our hopes of relief? What part of the universal Church is there, who [which] will compassionate our forlorn and perishing state?"

"Under these circumstances, and thus situated, were we to blame, Right Reverend and very dear Sir, for turning our eyes to the land of our fathers? to that land whose enlightened inhabitants are spreading the glorious Gospel throughout a benighted world! Could men, who were suffering so many deprivations, who were worn with fatigue, and dejected in spirit, who were strangers to all *political* considerations, but such as they had learned from their Bibles; could they be censured for a measure which naturally arose from the truth, that all Christians are brethren, of whatever nation."

A precedent had been set for such application by the example of the "Philadelphia Bible Society," of which Bishop White was then, and still is president; and by that of the "Bible and Common Prayer Book Society" of New-York. Each of these Societies, shortly after their institution, made application to the "British and Foreign Bible Society" for aid to their funds, or contributions of Bibles, and each was promptly furnished with a supply. The principle, therefore, of application to the parent country, though for a different object to be sure, but an object nearly allied, had been established by the example of those high in the authority of the Church. The same had been done, and is now doing, by the other denominations of Christians; and that too for aid of a directly similar nature to that of which the Church in Ohio stands in need. Why then should Episcopalians

hesitate to apply for the means of extending the influence of that Church which is the lineal descendant of that which is the established religion of the land, from which others may, without censure here, and without rejection there, draw their supplies?

Objections to this measure have been raised respecting the *object* of the application, and as to the *principle*, even were the object to be entirely approved.

Respecting the object, the same opposition might, and doubtless would, be raised, were exertions in its favour made in the Atlantic States. The opposition here, would indeed be more strenuous, by those who, on that ground, discountenanced the measure; and the opposition so raised, would evidently be attended with more, and more certain, effect. The wisdom, then, of the determination to seek for foreign aid, would rather be more apparent from this consideration; could the church in Ohio have supposed, that any of their brethren in the eastern parts of the Union would disapprove of the exertions which they were making to advance the missionary cause. But they saw the expediency and the urgent necessity of these exertions. They were convinced of their own exclusive right, both to provide missionaries, and to regulate their instruction, also. And from the view which we have before taken, they reasoned and concluded justly. The only remaining consideration, therefore, was: "To what quarter might they apply, with the greatest probability of success?"

They looked to England—to that Christian land, which is taking the lead in all those extensive plans of benevolence, which so remarkably characterize the present day; to that land, from whose bright example we have received the spring and the impulse of all those Christian exertions which we are ourselves making, for advancing the spiritual welfare of our fellow men; which, with a noble, a generous, and disinterested benevolence, is occupied in devising and founding establishments for the Christian improvement of all nations, whether Christian, Mahomedan, or Pagan, without regard to political ties, or local distinctions; and which may, with strict propriety, be considered the grand Emporium, if we so may speak, of plans and institutions for evangelizing the world.

In such a cause, ought the church in Ohio, stripped of every other source of supply, to hesitate (not meanly to ask an alms—that was generously prevented by our Christian brethren in Britain—but) to accept of a portion of that bounty which they are freely offering for Christian exertion, to all in every clime, whom they can arouse to activity in the cause? Had they not received an earnest, in the generous donation which had unsolicited been conferred by the "Church Missionary Society" of England, on the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America?" And might not a precedent, established by so high

authority, remove all grovelling considerations of false delicacy; and especially obviate that unholy principle, "a sentiment of national pride?" We forbear to enlarge upon this objection, suited to the narrow though haughty schemes of worldly policy, rather than to the heralds, the Evangelists, the Apostles of Him, who "took upon him the form of a servant," in order "to seek and to save the lost sheep of the house of Israel."

Political considerations can, certainly, with no propriety be applied to the present subject. The Episcopal church is not here, as in England, established; but like all other denominations, is utterly unconnected with the state. She is, therefore, left to devise and to procure the means for her own support and advancement; and such measures, considered merely as connected with foreign countries, can have no influence whatever on "our civil institutions in the United States." Whatever precaution it might have been necessary to observe, in the early period of our independence, when a spirit of animosity had subsisted between this country and Britain, and was not then perhaps sufficiently alleged; yet no rule or standard can thence be drawn for uniformity of observance in the present day, when the most friendly intercourse and the most kindly feelings subsist between the two countries; and when we are to consider our fellow Christians on the other side of the Atlantic only as members of the same brotherhood, kindly leading the way in the works of Christian charity.

If, under any particular circumstances, it were improper for the church in this country to make application for aid to the venerated parent church from which she is descended; it must be, as coming from the representative body of the "Protestant Episcopal Church in the United States of America," to the constituted authorities of the established Church of England. This point is clearly and properly stated by Bishop Hobart, in his "Note relative to the Agency of the Protestant Episcopal Church," &c. published in the "Christian Journal." Speaking of Bishop White's opinion as to "the expediency of avoiding all application to a foreign source, except in the single act of obtaining the Episcopal succession," he says:

"The principle stated by him, it is conceived, applies only to those *publick* and *authorized* solicitations on the part of the Church in America, which would be peculiarly liable, in various respects, to misconstruction."

This, however, will not apply, and was evidently not intended to apply to particular individuals, to individual congregations, or to any particular portion of the church. These must obviously be left to their own discretion; and as, in this particular, no law of the general church can restrain them, so neither is any authorization requisite to enable them to make use of any means for

their advancement, which to themselves shall seem meet and right.

The objection, therefore, from political considerations, to the application for aid from the church in Ohio, is removed by the main argument of Bishop Hobart, in his first Note, above referred to ; the introduction to which is in the following words :—

"The undersigned deems it due to the Protestant Episcopal Church, in the United States of America, to make known, that this church has not, by any act of the General Convention of her bishops and the representatives of her clergy and laity, the only organ through which that authority can be conveyed, authorized an appeal in her behalf to the Parent Church in Great Britain."

If the declaration that, "this church has not, by any act of the General Convention, authorized an appeal in her behalf," is confined to an appeal in the name of the whole body of the church ; then the assertion that this is "the only organ through which that authority can be conveyed," is strictly correct and proper. But if it mean to convey the idea, that the General Convention is the only organ through which authority can be conveyed, for any congregation, or any diocese, to use any means for their own advancement, which are not inconsistent with the general principles, and the general regulations of the church, then we fearlessly assert, that such an authority is not known, and is not recognized in this country, as belonging to the General Convention. Yet such seems to be the idea intended to be conveyed by another passage in the same note. Referring to another Agent arrived from America, to solicit contributions, he observes :

"Exertions are making in the diocese of Connecticut, for the establishment of an Episcopal college in that state. Similar efforts are in successful operation for the organization of an Episcopal college in the Western District of the state of New-York. But whatever interest may be excited in favour of these or any other local institutions, no application in their favour has been sanctioned by the American Church."

And who ever thought of applying to the American Church, that is, to the General Convention, to sanction an application in behalf of a college, either for its incorporation or endowment ? Did Bishop Hobart, we would inquire, ask permission of the General Convention, to use his efforts to carry into effect his favourite plan of founding an Episcopal college in the western part of this state ? Did he ever think of consulting that body ?

Now the representative of the church in Ohio makes no pretensions of being authorized by the General convention, to make an appeal in behalf of "the American Church;" and therefore, the objections which, in such case, would lie against the measure, will not apply to him. He only solicits aid for the destitute parishes in the diocese of Ohio; and this he is strictly competent to do ; and, moreover, is fully authorized for the agency, by the only competent authority, the Convention of the Church in that state.

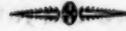
A singular coincidence here occurs. The leading objections to the application from Ohio, which acted only in its individual diocess capacity, were "the expediency of avoiding all application to a foreign source," as applicable to the American Church, collectively considered, "a sentiment of national pride, which renders many averse to our church lowering herself to the attitude of a suppliant for foreign bounty;" and the hope that, "if this office, in their view so humiliating to the church, must be performed," "it would not be assumed by one of her highest officers."<sup>\*</sup> When lo! before Bishop Chase had an opportunity of making his appeal, Bishop Hobart, immediately on his arrival in London, makes public application, through the newspapers, in behalf of the "General Theological Seminary," and the "Domestic and Foreign Missionary Society," both of which were founded by the General Convention, for all the bounty which the good people of England have to bestow. This is apparent from the following extract from his concluding note :

"The undersigned again begs leave to state, that, in this communication, his object has been to discharge an act of duty to the Protestant Episcopal Church in the United States, by apprising its friends of its views, as far as they have been ascertained, of certain applications in Great Britain, in behalf of diocesan institutions, and of the sense which it entertains of the paramount claims of its national establishments to benevolent considerations.

"Reference is made to C. & J. Rivington, St. Paul's Church-yard, and Waterloo Place, and to Rivington & Cochran, 148 Strand."

We have before us several well authenticated statements, setting forth the destitute condition of the Western States, from which we wish to draw some arguments in favour, not only of the measures adopted by the Convention of Ohio, but of other and greater efforts to distribute the Bible and establish Churches in those extensive regions; but we must defer the further consideration of the subject to another number.

(To be continued.)



## **Intelligence.**

### **WESTERN ASIA.—PALESTINE MISSION.**

(Continued from p. 147.)

In our last we gave some extracts from the journal of the Rev. Messrs. Fisk & King, and inadvertently omitted to mention that they were copied from the *Missionary Herald*, for the month of March.

From Bethlehem, a Greek Priest accompanied them to

#### **THE FIELD OF SHEPHERDS.**

We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the

\* Bishop Hobart's Letter to Bishop Chase.

praises of Jehovah ; and how the Prophet Samuel came to anoint him king, and how the Son of David here made his appearance in our world ;—when, all at once, a delightful valley, covered with green fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it. As we entered it and rode along, it was delightful to imagine how a multitude of the Heavenly Host came flying down from heaven upon the tops of the mountains, and hovering over this verdant spot, where the flocks were resting, sung, “ Glory to God in the highest, and on earth peace, good will towards men.” Near one side of the plain, is a field of olives, enclosed by a wall, with a subterranean Church in the centre of it. This is pointed out as the very spot where the Shepherds were when the angel announced to them our Saviour’s birth. Our guide told us that the Greeks and Catholics had a long dispute about the possession of this place. The case was carried before the Grand Seignor, and the Greeks, by dint of money, gained their cause. In this church the Christian Arabs now assemble for worship. Over this church are the ruins of another church, and of a convent, which stood above ground. Under an olive tree near by, we sat down, and read Luke 2d : sung, “ While Shepherds watch their flocks by night,” and Hymn 3d, book 1st, and then united in giving thanks to God of heaven, for the glad tidings which were here announced, and which had come to our ears in a far distant land, and to the ears of our dear Christian friends, who were also at this time remembered by us. After this season of devotion, we gathered some flowers in the field, and returned to Bethlehem. Many maps and geographies place Bethlehem southeast of Jerusalem. It is in fact west of south.

A conversation with a Rabbi is next related. They inquired of him when he thought the Messiah would come ; to which, after some time, he replied,

“ There are two things about which it is not lawful to inquire ; one is, what took place before the foundation of the world ; and the other is, when the Messiah will come. In support of the first point, he quoted Job, xxxviii. 4—6. Here we felt no disposition to dispute him. In regard to the other point, he said, “ Daniel has declared that the time is sealed up ; and what fool will pretend to be wiser than Daniel ? ”

Some further conversation ensued, which showed “ the hardness of their hearts,” as well as their ignorance of “ Moses and the prophets.”

*May 2.* The missionaries visited the church of the Holy Sepulchre. It is not the same building described by Chateaubriand ; that was burnt soon after he visited it ; this was erected by the Greek Christians a few years since. The journal describes it minutely ; and also the ceremonies of the following day—the

day preceding Easter Sunday, according to the opinion of the Oriental Christians. After having witnessed these impious scenes, the missionaries say : " We felt as though Jerusalem were a place accursed of God, and given over to iniquity. The Jews hate the name of Christ, and when you mention it, some of them will almost gnash on you with their teeth. The Turks exalt the name of their False Prophet above his most glorious name, and are pre-eminently distinguished for hypocrisy, tyranny, and lying. The Greeks and Armenians profane the temple of the Lord, and seem to know very little of the true nature of Christianity."

On Sunday, May 4, while witnessing the service in the Greek Church, an unpleasant occurrence took place. A man came to summons them to appear before the Turkey Judge, on account of a beautiful Persian manuscript they had purchased from a man who accompanied them through the desert from Egypt. After much delay and trouble, the affair was settled to their satisfaction.

#### MONTHLY CONCERT ON MOUNT OLIVET.

The afternoon was a highly interesting season to us. We made our first visit to Mount Olivet, and there bowed before him, who from thence ascended to glory, and " sat down on the right hand of the majesty on high." There we held our first Monthly Concert for prayer in the promised land—there, where our Lord first commissioned his disciples to go and preach the Gospel to every creature, promising to be with them even unto the end of the world. There we have been permitted to look up towards heaven and plead with him to hasten his second coming.

#### DESCRIPTION OF THE CAVE OF JEREMIAH.

It is one of the rudest and grandest caves we ever saw. It is about forty paces long, thirty wide, and thirty or forty feet high,—the roof supported by two huge pillars. It is evidently a natural cave, though it has been altered by art. The interior is damp, and through some parts of the vaulted roof water is continually oozing. The interior forms a kind of semicircle. The entrance is nearly as wide as the cave itself, and over it the rock rises forty or fifty feet perpendicularly. Just as you enter the cave there is a cleft in the rock, on the left hand, called the bed of Jeremiah, where it is supposed he used to sleep. Whether it be fact or fiction, the thought of Jeremiah writing his Lamentations in this place, is certainly sublime. There we read from Lamentations, and then the first eight verses of Jeremiah ix. a most exact description of the character and conduct of the present inhabitants of Jerusalem !

Proceeding on their way to Mount Olivet, they came to a vault filled with muddy water, which passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the kind-

ness of Ebed-melech. Jer. xxxviii. Thence they passed over the brook Cedron, by the garden of Gethsemane, and ascended the mountain where David went up weeping, 3000 years ago, and where David's Lord and ours wept, as he beheld the devoted city in which he was about to suffer.

"From Mount Olivet you have a view of the Dead Sea, where Sodom and Gomorrah stood, and of the mountains beyond Jordan, from one of which Moses viewed the promised land."

Descending from the mount on the east side, they came to the spot where tradition says Christ mounted the ass, on which he rode into Jerusalem. Near to this are some ruins, that are said to mark the spot where Bethphage stood.

#### BETHANY.

Turning back toward Jerusalem we came to Bethany, the town of Mary, and Martha, and Lazarus. It is at present a small Mussulman village on the declivity of a hill, and all around is uneven and rocky.

Here, of course, they visited what is called the grave of Lazarus. It is a natural cave, and is in no way unlike many others in the vicinity. The ruins of the house where Lazarus and his sisters lived are yet pointed out, and, from their solidity and venerable appearance "it is easy to believe them as old, at least, as the time of our Saviour."

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From the Waterville, Me. Intelligencer.

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#### WESTERN INDIA.—BURMAN MISSION.

*A letter from Dr. Judson to President Chaplin, dated Rangoon, Aug. 4, 1829.*

"About two months ago I finished the New Testament, a work which had occupied me closely for eighteen months, not including five or six months spent in the last journey to Ava; and not being able, in view of my speedy removal thither, to go on with the Old Testament; at present, I concluded to give the Burmans an epitome, as introductory to an illustration of the New Testament. This is now done in twelve sections, entitled thus: "Adam, Noah, Abraham, Moses, David, Psalms, consisting of prophecies concerning the Messiah, Kings, Isaiah, consisting of extracts from Isaiah and contemporary prophets, Jonah, Babylonish captivity; Daniel, consisting of the whole of the eight first chapters, and extracts from the four last; after captivity, including extracts from the three prophets of that period; and an appendix, containing a sketch of the counties of Palestine, the government and religious sects, at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restora-

tion." The whole epitome would make a small pamphlet only; and yet it has cost me more labour than any part of the preceding work. But I am amply rewarded in perceiving that the converts receive it with eagerness, and find it peculiarly interesting and instructive.

"One Burman only has been brought in since my return from Ava. He has not yet professed religion, but I hope he has received the grace of Christ. Two or three others might be mentioned, but they are still at a distance.

"I sincerely wish that two or three good young men would come out immediately. The fate of *Wheelock* and *Colman* ought not to discourage any. *Wheelock* died of a consumption which was seated in his constitution before he left America; and *Colman* lost his life in attempting to remain at *Cox's Bazar* during the rainy season, contrary to the advice of all his friends, and his own deliberate judgment and previous intention—a measure which has proved fatal to every European who has attempted it. *Burmah* is certainly a healthy part of the east. The liver complaint, that scourge of India, which has swept away I know not how many missionaries, men and women, is almost unknown in *Burmah*. *Mrs. Judson* is the only case that I have heard of among the foreigners who have settled here. And since our last journey to *Ava*, there is considerable prospect of toleration. On the whole, I do not know a spot on the globe where a young man can devote his life with a fairer prospect of essential service for his Saviour.

"I am now getting ready to leave this as soon as *Mrs. J.* arrives, whom I am daily expecting, though I have not yet heard of her leaving America. I entreat you to pray for me, that a wide door may be opened; that utterance may be given; and that in the time of trial I may not fail, but by the prospect of the crown, may be enabled to say I have fought a good fight, &c.

A. JUDSON.

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#### GERMANY.—LONDON JEWS SOCIETY.

##### *Report of the Meeting of the Young Israelite, Samson Meyersohn, with his Father.*

The Father of the Israelite proselyte, Samson, whose name is Solomon Romanowsky, was formerly a merchant at Berditcheff, who for many years, but especially after having retired from business, has devoted himself to studies, and therefore is held in high esteem as a scholar by all his fellow-citizens. No wonder that he feels so much the more grieved at the transition to the Gojim, of a son whom he himself, with great zeal, had instructed in Talmudical learning. The father of the other son of Abraham, David Goldberg, (also received into the church of Christ,) the rabbin of Piatka, had already, six months ago, set out in search of the fugitives for Berlin, in order to bring them back if possible. But he had only come

as far as Koenigsberg ; here he was so severely attacked by the rheumatism, that very reluctantly he was obliged to go back to Russia. Now the father of Samson set out, and both parental affection and zeal for his religion stimulated him to undertake a journey of upwards of 200 German miles, or 1000 English miles. He had formed some strange ideas of the situation of our two proselytes. He supposed, as he stated himself, that there was a company of Christians, who held them here confined ; and, as they once had gone over to them, forced them to remain among them. Old Solomon had put up in the house of another Jew, and through a third person invited the two young proselytes to visit him. We, their Christian friends, dissuaded them from going alone, because we were afraid there might be a great number of Jews assembled, who, together with the father, would use them ill. They were therefore followed by two sensible Christians. They scarcely had entered the room, when the old man rushed out of an adjoining room, clasped his son in his arms, and retired into the other room to be alone with him. *Here both the father and the son began to weep in such a manner that they could be heard in the first room. After a long while they came back again, and the father apologized for not having taken any notice of the strangers—love to his son had made him forget every other thing.*

Since that time a very pleasing relation has been formed between father and son. The father feels deeply grieved—for several nights he has had no sleep—and when I saw him, he assured me that in five days he had not tasted food. He suffers from an open humour in his face ; and the physicians have declared that his abundant weeping has made it worse. But with all that his parental affection is so great, and the satisfaction he feels at the love he experiences from his son is so lively, that he speaks with him about his change *always in terms of grief, never of rebuke.* Now and then, indeed, an expression will escape him like this : “I would rather die fifty deaths than live to witness thy transition !” On the other part, the son treats his father with true filial reverence ; and whenever he utters a contrary opinion, he does it with amiable modesty. I attended the second meeting between father and son. Besides me, two Christian friends and our dear David were present. Old Solomon is a worthy Israelite, who is not only attached to the outward forms of his religion, but truly enters into its spirit. He said distinctly, “Outward forms are nothing, the state of the heart is the great thing ; it is therefore as little to be expected, that all such as are called by the name of Christ should be real Christians, as that all who are called Jews should be Jews indeed. Yet the outward is not to be slighted, as being figurative of the inward. The Jews, he said, have a proverb : When you travel with a Christian and pass a crucifix, and he does not take off his cap, throw him out of the carriage. Here David interrupted him, saying, the heart must do homage to the crucified, not only the head. True, replied the old man ; yet, if he takes off his cap, you may safely travel with him through a forest ; he will not murder you. Still this good old man, as is generally the case with Jews, had only a very imperfect notion of the nature of sin. He inveighed against Christianity much in the spirit of Mahomedans. The Christians, he said, have no good religion, because they do nothing to deserve heaven ; they do not pray, they do not fast, they do not keep the Sabbath. David objected ; that man in general was un-

able to gain heaven by his own deserts ; he could not keep the law to its full extent. Have you, he added, ever fulfilled the law completely ? Here the old man became a little angry ; How, cried he, hastily, have I ever tasted any thing unclean ? Have I broken the Sabbath ? David modestly replied, the question refers to something more important than this ; have you also kept your thoughts clean ? O, exclaimed the other, a thought is of little importance, if only the heart is humble. I will tell you a parable : A handsome princess passed in a carriage, while a tradesman and the son of a king stood in the road. The tradesman felt some desire after her, but knowing that he was but a tradesman, he turned his eyes to the ground, and did not covet her. But the son of the king looked upon her to covet her, and fell into sin. Thus a man, who humbles himself by fasting and praying, if an evil thought comes across his mind, does not covet the evil thing, and commits no sin. But a man who does not humble himself, commits sin, and puts his thoughts into practice. It was now objected to the old man, how he could state that a man was able to fulfil the law, when the Holy Scriptures affirm, that the heart of man is wicked from his early youth ? Now, what more ? was his answer ; this refers to mankind at the time of Noah ; why shall it also refer to us. Now he was reminded of a passage in Ecclesiastes, where it is said : There is no righteous man on earth. Yes, said he, explaining the passage quite in the spirit of Pelagius, there is no righteous man ; but they might all become so ; man ought to strive. Has not Moses been perfectly righteous ? No, said one who was present, for he committed man-slaughter. Q. Whom has he killed ? A. The Egyptian. O, as to that, cried the old man, the Egyptian was no man ; for it is written : He looked about, and saw there was no man. By such foolish interpretations, these blind people can explain away the plainest doctrines. When Mr. E. in reply to the bitter lamentations of the unhappy man, on account of his son, told him, that he would rejoice, when he met his son in a blessed eternity, he exclaimed : What do you talk of eternity ? You know nothing about it. What conception do you form of eternity ? To eat roast meat ? To drink wine ? I shall tell you, what happiness is. When on the Sabbath I sit quietly down, when I do nothing that is prohibited, then I have peace in my mind ; then I am happy. It was suggested to him, that the Christians do coincide in the same view of happiness. When one of the company, in order to comfort him, with respect to his disease, said, that God was Almighty, and could heal him, he said : He certainly can heal me ; but is he Almighty only when he heals ? No, he is also Almighty when he does not heal. During all these conversations and dissensions, his dear son sat near him on the sofa, with a countenance on which mingled feelings of grief and delight were expressed ; never contradicting his father, but turning to me whenever he ventured to utter a contrary opinion. At last the father exclaimed : Now I would forgive all, had he only abstained from being baptized. This word filled Samson with joy, and with glad emotion he exclaimed : This is the Lord's doing, who has so much changed the mind of my father ; for never could I have expected this. When we retired, the father spoke with high commendation of the love of the Christians, and said they are all worthy characters. He has also written home, that the Christians here are quite different from what he had anticipated, very kind and affectionate.

How amiable must a young man appear to us, who so powerfully feels in his breast the claims of filial affection, who is so sensible of the love of a kind father, who, by a thousand alluring temptations, is called back to his home, and still remains faithful to his Saviour in a remote country. Surely every one who loves the Redeemer, must feel the strongest attachment and true brotherly love to such an Israelite.

It is rumoured, that the father of David Goldberg has once more set out from Russia, with an intention to go to Berlin, together with the father-in-law. If this be the case, this other young man will have to encounter a similar trial of his faith; but we feel convinced that he will get over it as triumphantly as his brother in faith, Samson.—*Jew. Exp.*



#### UNITED STATES.—NEW YORK.

##### NEW AFRICAN CHURCH.

On Sabbath morning, the 14th of March, the *First African Presbyterian Church* in this city was dedicated to the service of Almighty God. The Rev. Samuel H. Cox, A. M. preached the dedicatory sermon from Ex. xx. 24. "In all places where I record my name, I will come unto thee, and I will bless thee." Sermons were also preached in the afternoon and evening, by the Rev. Dr. Spring and the Rev. Mr. McCartee.

The opening of another Church for coloured people is an interesting event to this city; and presents peculiar reasons for gratulation from the class of people for whom it is designed.

This class of people are generally poor and ignorant, and are held in contempt and degradation by their white neighbours, and consequently are not, in the same degree, under the influence of those principles that contribute so much to restrain from vice as are the white population in the same grade of poverty and ignorance. This is evidenced in the great numbers of coloured culprits sentenced at every term of the Court of Sessions, which is often as six to one; and sometimes even a higher proportion, notwithstanding the great disparity in our city's population.

In regard to the welfare of society, then, and aside from the higher object of saving their souls, the opening of this Church is deeply interesting to the community, as it will bring under the restraints of religion and morality a class upon whom other principles exert but little or no influence to prevent them from being enemies to good order, and to make them useful and honourable members of society; and upon whom some things peculiar to their degraded state, exert a powerful influence to make them vicious. Public opinion, that powerful promoter of civil virtue, and morality, is nothing to them—indeed it stamps them with infamy, let their character be what it may, and thus most powerfully tends to make them, in society, the vile and contemptible creatures it considers them. To be respectable as religious people, is the only kind of reputation to which they can aspire with

any prospect of deriving benefit from reputation in society. Under this influence they will be brought by resorting to the sanctuary of God, if they are so led to regard religion as to seek that honour which cometh from God only ; and thus to maintain a character of the highest excellence, without respect to the good or ill opinion of man. It is, then, of peculiar importance that this class of people be brought under the influence of religious instruction. They need several more such houses for religious worship as this one, with suitable ministers to labour among them in word and doctrine.

On the subject of increasing the means for the religious instruction of our coloured population, a Correspondent who witnessed the interesting services of opening this Church, observes :

Measures to furnish them with a still better supply of places of worship ought to be prosecuted. One measure is, to combine together suitable persons to become active members of the Church and congregation.

Such persons are found attached to all the churches in the city, and were they to unite themselves together in societies separate from the whites, they might exert a most salutary influence on their coloured brethren, whereas they are now so separated from them, that they have very little or no influence, and are much less useful as Christians. I was gratified to hear one of the preachers affectionately advise the coloured members of his church to join themselves to their coloured brethren, and be more useful in promoting the cause of Christianity, than they could be by remaining attached to a church of white brethren. Indeed, this is advice that ought to be given more than it is, not merely to coloured brethren, to strengthen the infant churches of coloured brethren ; but to whites, to aid in building up the churches that need to be established in this rapidly increasing city. Of course the serious and pious are already connected with some church, and it would seem next to impossible, that a new church could be organized without some of these separating themselves and becoming the foundation of the new church—certainly it would seem the most rational and natural way, that the old churches should advise and set apart some of the leading members of their churches to commence the new church. But I believe we have not seen such an instance in this city ; and indeed so far from it, that there have been instances when individual church members have been willing to leave privileges they highly prized for the sake of aiding an infant church that was struggling to live—they have been censured for leaving the meetings of their churches, and prevented from doing what they had thought was their duty. Indeed the jealousy that has been manifested lest the new churches should draw off members from the old, is notorious, and to be deeply regretted. But I trust there will be a readiness to aid the coloured brethren to unite together,

leave the white churches, and form churches that can exert a greater influence over the coloured population, than they can while members in white congregations."

The Rev. SAMUEL E. CORNISH, pastor elect of the 1st African Presbyterian Church in this city, is shortly to be installed by the Reverend the Presbytery of New-York.



MARYLAND.—ASBURY SUNDAY SCHOOL SOCIETY.

Sometime ago we received the Annual Report of the "Asbury Sunday School Society" of Baltimore, and marked a few extracts for publication:—they have been longer delayed than we anticipated. Their Society was formed in 1816, and it has seven schools, with 706 boys enrolled, 470 of whom attend regularly; the others only occasionally—conducted by six teachers. We are pleased with every new testimony in favour of Sunday School *Libraries*.

"We believe our libraries to have been the source of much usefulness. They contain in all about 6 or 700 volumes. These are distributed among the boys once a fortnight, and there are very few of the books that have not already been perused either by the scholars or their parents. Instruction is not all we expect them to derive from the use of the libraries. They also furnish a motive to diligence, and are calculated, by affording the means of fireside amusement, to win both parents and children to those domestic habits which constitute so large a portion of the happiness of real life, and the neglect of which is so often attended by loss of character and money, as well as time."

Of the success of their labours, the report gives a pleasing account.

"Several of the original Teachers in the Society have been called to the ministry; some have died in this vocation, and others still remain to serve the Master, in this exalted station. Many who are now engaged attribute the preservation of the life and power of godliness in their souls, to the weekly recurring exercise of explaining and enforcing to others the importance of this godliness. More than 2000 boys have had their names enrolled on our books, and we cannot believe that the seed which we have endeavoured to sow in their minds, will fail to bring forth fruit in due season. Between 30 and 40 of our Scholars have embraced the profession of religion, and now constitute some of our best Teachers. And we conceive it to be an important fact, that in the course of seven years we have not known a single instance where a boy has openly professed conversion, and has continued in the School, that he has again returned to his former mode of life; but on the contrary, by an upright walk and chaste conversation, they have continued uniformly to prove to

all around that there is a change of principle, giving the strongest promise of a permanent reformation in conduct.

We give the following extracts from the Quarterly Report :

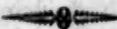
" Teachers who were formerly scholars, discharge their duties diligently and efficiently ; others arriving at that age when they are most exposed to temptation, and excite all our fears on their account, are now serious professors of religion, members of the Methodist Church, and will be in a few months fellow-labourers with us in the Lord's vineyard.

" We have the pleasure to report another (and the third) instance of the goodness and mercy of God to a lost and repentant sinner; and as this subject of Divine Grace was a volunteer teacher in the school, it is a most striking evidence of the blessed effects of Sabbath School teaching. While communicating to his little charge the precepts of the Gospel, its important truths were brought home with all their force to his own conscience ; and he has become a willing subject to the spiritual dominion of our Lord and Saviour.

" Two more of our volunteer teachers have taken on them "the yoke of the meek and lowly Jesus." Two more immortal souls have dedicated themselves to the service of the only true and living God ; and all this has been effected by the instrumentality of a Sunday School. They declare, that it was here they first discovered their corrupt nature, and obtained fixness of purpose, to seek the pardon of their sins in the blood of the atonement.

" One boy has recited, during the last quarter 3514 verses of Scripture ; and another 2133. One of these boys has become a subject of converting grace ; and is now realizing the consolation of the truths he has been committing to memory. The other, we believe, is not far from the kingdom, as he is inquiring earnestly after him of whom Moses and the prophets did write. It is with humble gratitude to God, that we report for the last quarter, he has designed to make known his power among us. We have seen many of our boys seeking " the kingdom of God and his righteousness," and some have been enabled to rejoice with " joy unspeakable and full of glory."

" Three have already joined the church, and we believe that two others will soon follow their example. There are many more, of whom we hope to give a good account hereafter."



## *Revivals of Religion.*

—  
NEW-YORK.

By a letter now before us, from a friend in the western part of this state, we have pleasing accounts of revivals, in several places which he has visited, or from which he has recently heard. The revival at Lenox

continues, and Christians are much engaged in prayer meetings, and Christian visits. "In Fleming, about five miles south of Auburn, during the season past, about seventy souls have been the hopeful subjects of Divine Grace. The work was awful in its effects—*Christians prayed*—and while some sinners repented and were brought to submit to the Lord Jesus Christ, others, we fear, blasphemed, and resisted the Holy Ghost." "Two or three instances occurred of strangers, from a little distance, hearing of the revival, and coming to see, were wounded with the arrows of conviction; and as we have recently learned, they have fled to the city of refuge. Ah! happy are all those who have found a hiding place from the terrors of Sinai."

The account our correspondent gives of the revival at Lenox, is nearly the same as that published at page 147. Of the revival at Sandy Hill, we have a later account than his, in the Boston Recorder, which says, the sacrament of the Lord's Supper was administered on the 14th of March, when seventy-two were added to the church. The ordinance of baptism was administered to thirty-eight. Within the bounds of the congregation there are about one hundred and twenty, who are indulging the hope of their interest in Christ. The good work of grace yet goes on in Moreau and Northumberland, and is extending itself into the town of Saratoga, in the Dutch Reformed congregation.

A letter published in Zion's Herald, states, that there are extensive revivals in the Wyoming, Tioga, and Bainbridge circuits, in this state.

Last Sabbath, (28th March) about forty were united to the Presbyterian Church in Rutger's-street, in this city; making the number which has been added to that church during the ministrations of its present Pastor, about two hundred and fifty.

## Summary.

**Sunday Schools.**—The London Home Missionary Society have Sunday Schools in many destitute villages, the returns published January, 1824, were 2957 scholars, and 301 teachers, under the general superintendence of their missionaries. The reports are full of interest, and at the same time they furnish abundant cause of encouragement to the Society and its friends; they exhibit some of the most lamentable instances of ignorance that could possibly be met with in a Christian land.

**Michigan.**—Our readers are aware that the *Western Missionary Society* established a mission at the falls of St. Mary, in 1823; and it will afford them pleasure to learn that the labours of the missionary, the Rev. Robert M. Laird, have been followed with signal success, especially among the U. S. Garrison at that place. Under date of January 6, he states that twenty-two persons had attended his last inquiry meetings, and that appearances justified the belief that a season of special and general attention to religion had commenced. His journal is published in the Pittsburgh Recorder. He mentions Mr. Schoolcraft, the Indian Agent at that place, (well known here as a Mineralogist, and author of a "View of the mines, &c. of the Western States,") and states that Mr. R. expects soon to publish a dictionary and grammar, of the Chippeway language, which is said to resemble, in its structure, the Hebrew.

From Mr. Baird's journal, it appears he is constantly engaged, in preaching, attending meetings, distributing Bibles and other books, and conversing with the people on the subject of Religion. He acknowledges the receipt

of a box of books from the Rev. Thaddeus Osgood, as a most acceptable and timely donation for his Sunday School, and the destitute people. The attention of the soldiers and the villagers is encouraging ; but of the officers of the garrison, he says, " very few of them attendat our school room on the Sabbath : sometimes only two, out of fourteen ! and some have never yet attended even once.

*Sunday School Union Society.*—This Socieiy held a semi-annual meeting on Thursday evening last, in the Rev. Mr. Philipps' (Presbyterian) Church, in Pearl-street. The chair was taken by the President of the Society, the Rev. JAMES MILNOR, D. D. and the meeting was opened with prayer. ELEAZER LORD, Esq. Corresponding Secretary, read the reports of the Schools, and of the General Association of Teachers. There were thirty-five Schools sent in reports, from which it appeared they contained two thousand seven hundred and four scholars, and are conducted by five hundred and one teachers ; we could not, however, learn the exact number of some of the schools, and only give this as a general statement. About seventeen schools were not reported, but it is hoped they will send in their reports to the Secretary, No. 26, Wall-street, immediately, that he may have the whole before him previous to making the Annual Report of Committee.

The schools in this city are in a prosperous condition, and the teachers appear to be much engaged in the important work. We presume no notice had been given of this meeting, except, perhaps, to the Schools, for there were not one hundred persons present ! and it seems impossible that our citizens can feel so indifferent to the operations of the *New-York Sunday School Union Society*, as the empty pews this evening would indicate.

*Sunday School Teachers' Association of St. George's Church.*—The first anniversary of this association, (being the eighth of St. George's Schools,) was celebrated in the Church on Wednesday evening last. The Rev. JAMES MILNOR, D. D. Rector of the Church, and President of the Association, presided, and, after prayers, read the Annual Report of the Board of Managers. The Seeretary, Mr. JEREMIAH H. TAYLOR, then read the Report of the five schools connected with the Church, and the Librarian's Report. The Rev. Messrs. REECE & HANNAH, the deputation from the General Conference of the Methodist Episcopal Church in Great Britain, to the same denomination of Christians in the United States, being present, addressed the meeting successively.

After a few remarks by Mr. EDWARD C. PRIEST, the Rev. President delivered an address, (which we intend to publish in a future number,) and, after the performance of an appropriate piece of musick by the choir, the exercises were closed with the benediction.

The presence of our English brethren gave peculiar interest to the meeting, and their addresses were calculated to encourage the teachers, and congregation, and Pastors, in the more spirited prosecution of their work and labour of love. We shall present a statement of the schools in a future No.

*Education.*—At the late Meeting of the South Carolina Conference of the Methodist Episcopal Church, a society was instituted for the education of the children of the itinerant preachers, and orphan children, whose fathers, at the time of their death, were members of the conference ; and as the funds may increase, the orphans and children of the local preachers, and such other children as the managers may think proper. As soon as practicable, the board of Managers shall institute schools or colleges in some healthful place or places, within the bounds of the conference. The payment of \$5 annually, constitutes a member ; \$50 a member for life ; \$20 annually, a manager ; \$200 a manager for life ; \$20 per annum, constitutes a patron and manager, or \$500 the same for life. Any person paying \$2000 shall be entitled to a scholarship in the school or college, as soon as the same shall be in operation ; said scholarship to be designated by the

name of its founder, and continue his and his heirs', as long as the same shall be used according to the design of the society.—*South. Intel.*

**Connecticut Missionary Society.**—From the 25th Annual Narrative of Missions, under the direction of the Trustees of the Missionary Society of Connecticut, it appears that, during the year 1828, no less than thirty-nine missionaries were employed by the society, chiefly in the western states. The following table will show the number of weeks which they severally spent under the patronage of the society, and the section of country where they were employed.

William Fisher, 2 weeks; Elihu Mason, 52; John Spencer, 52; S. W. Burrit, 16; *western counties of New-York.* Oliver Hill, 14; Ebenezer Kingshury, 31; *northern counties of Pennsylvania.* A. H. Betts, 31; Harvey Coe, 15; G. H. Cowles, D. D. 34; N. B. Dirrow, 16; F. S. Gaylord, 33; Wm. Harford, 16; Luther Humphrey, 25; Jonathan Leslie, 52; Amasa Loomis, 16; Caleb Pitkin, 27; John Seward, 23; Israel Shailer, 20; C. B. Storrs, 14; Randolph Stone, 41; L. B. Sullivan, 30; Joseph Treat, 26; E. T. Woodruff, 31; D. W. Lathrop, \*; Simeon Woodruff, 25; *New Connecticut, Ohio.* Wm. Boies, 6; W. R. Gould, 18; Abraham Scott, 27; Matthew Taylor, 32; *south and west parts of Ohio.* Eli Smith, 11; Lyman Whitney, 22; *Kentucky.* Isaac Reed, 30; D. C. Proctor, †; *Indiana.* Oren Catlin, 52; D. G. Sprague, 52; *Illinois.* Salmon Giddings, 21; John Matthews, 11; *Missouri.* Wm. Shedd, \*; W. W. Niles \*; *Eastern Tennessee.*

By the instrumentality of these missionaries, many churches have been formed, numerous individuals have been admitted to the ordinances of baptism and the Lord's Supper, and many, in the judgment of charity, have been renewed in their minds. The income of the society, for the past year, was \$7,879 05—the disbursements \$6,929 26. Number of books sent to new settlements the past year, 2,578. In preceding years, 45,304. Making a total, since the society was formed, (1798,) of 47,882 volumes. The society at present has funds to the amount of something more than \$31,000.—*Boston Telegraph.*

\* Not heard from.

† Sent out by the society, but supported by the people of Indianapolis.

## NOTICES AND ACKNOWLEDGMENTS.

Several communications have been received.

"FENELON's" hints on Biography are inserted in this number, and we hope his pen will furnish our pages with a few such articles as he so well recommends.

*Lee's Revival Sermons.*—Sermons on the distinguishing doctrines and duties of Experimental Religion, and especially designed for revivals, by Chauncey Lee, D. D. Pastor of a church in Colbrook, Conn. 12mo. Clark—Middletown, 1824.

*Scriptural Hymns.*—Scriptural Hymns adapted to sermons designed for revivals, by Chauncey Lee, D. D. 12mo. pp. 82—Clark, Middletown, 1824. [These sermons and hymns, which we announced some time ago, are now published, and for sale at Haven's, and the Sunday School Depository, 59 Fulton-street. These Sermons and Hymns have been recommended by Mr. Nettleton, and others, but we have not read them. On some future occasion we hope to notice them.]

*Chalmers' Sermons.*—Sermons preached in St. John's Church, Glasgow, by Thomas Chalmers, D. D. first American edition—12mo. pp. 339.

[This volume contains fifteen Sermons on various miscellaneous and important subjects.]

*In press.*—Profession is not Principle, &c. a new work, by the author of "Desision," is in press, and will be published in a few days. This work is very highly recommended by several English and Scotch Reviews.

*Errata.*—At p. 157, 19th line from top, for "foundation" read "fountain."

# Seaman's Magazine.

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"The abundance of the sea shall be converted unto thee."

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## THE DISTRESSED PASSENGERS.

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To the Editor of the Seaman's Magazine.

SIR,—“There is but a step betwixt me and death.” In how many instances is this truth most strikingly exemplified! The man, who, retiring at night, wakes in eternity, finds this truth solemnly verified, as does the man also, who, from some unlooked for source, is instantaneously hurried into the presence of his Judge. Nay, all, sooner or later, find that there is but a step betwixt them and a death temporal. And how many, having lived in spiritual death, find that there is but a *step* betwixt them and death *eternal*!!

From the above, Mr. Editor, you may conclude I am about to enter upon a serious subject. But it is only to narrate some solemn facts which are submitted for your insertion.

After spending a short time in the land of my fathers, agreeably to previous arrangement, I went on board the S—, Capt. W—, anticipating much pleasure in the voyage to —.

Besides our Captain, who was a godly man, there was, in company, a young lady whose conversion happened a few evenings before our embarkation, at one of our religious meetings. These, with seven others and myself, constituted our number.

Having entered the Sound from the Connecticut river, we sailed pleasantly along towards our destined haven. Our countenances were cheered while taking sweet counsel together; and, as Pilgrims, singing the songs of Zion. But proceeding, the wind increased, and at length blew violently, still increasing. Soon the cry of *distress* was heard on deck. The boom had unshipped and left us in a perilous condition. At this juncture all above was terrific. The wind whistled—the billows dashed—the sea roared, and the hail rattled. All below was solemn. We thought on awful subjects—death—a watery grave—heaven, and hell.

None but the Captain, the young lady, and myself, had a hope of eternal life with so near a prospect of being swallowed up by the waves. And never did this hope appear more necessary as an “*Anchor to the soul.*”

In this season of alarm, how was it with one on board? View him, looking to the God of Jacob, whom he had made his refuge, and sought "grace to help in time of need." Hear the sweet accents that dropped upon his lips, allaying all anxiety: "Fear not: I am with thee, whom the winds and the sea obey." Witness him then eyeing ghastly death—the bar of God and Heaven as all *his*, having *Christ* in his heart "the hope of glory." Verily, I thought myself nearer my heavenly home than my father's house as I lay musing and not knowing but the very next surge would break over and, in a moment of time, usher us all into the eternal world.

Yonder stood one whose only support was the spar to which he clung. Another addressed him: Friend, should God say "*This night thy soul shall be required of thee;*" are you prepared for Heaven? On his countenance sat a death-like paleness, and his very looks seemed to say, Oh! it is too late. I have sinned. I am unreconciled to God—LOST and damned forever, as he replied with the negative motion of the head more significantly than vocal utterance.

Now, amidst the tumbling of wood which threatened our lives, and amidst the bursting in of water that deluged the cabin, might be heard the cries of children—"I shall be killed—my mother! I shall be lost"—But, the mother! True, she was the child of a godly parent. But what did this avail? She had had many lessons of pious instruction from this affectionate mother; and often, doubtless, witnessed the falling tear that evinced the ardency of her prayer "Lord save—save—O save my child." But for what did the recollection of all these admonitions and prayers serve in view of death and destruction? Only to enhance the bitter reflection, *I have known my master's will but have not done it.*—Such an instance of alarm, and such cries for mercy, are seldom witnessed as in her case. She remembered the dangers she had passed through, and the solemn promises made to seek salvation: also, her scores of broken vows. Her sins were made to pass in review while she saw her lost condition. And like souls in distress through fear, she derived *comfort* in a hope of escape from impending wrath, rather than in Christ and his cross. Hence she flew to an arm of flesh. "Mr. T—, O! Mr. T—, will you pray for me?—Is there mercy for such a sinner as I?" Pray for you! I cannot help you. To Christ you must go, was the reply. With what apprehension did she then seize my hand! And there was a language depicted in her countenance that ran through her every movement. "You are safe. Long since have you repented and made preparation for such a danger." Then turning she noticed her little child all calm and tranquil; and pointing, exclaimed  "you are happy—yes: you are happy," and burst into a flood of tears.—Could she have further address-

ed her, would she not have continued? “Come life or death, all will be *well* with you: for the Lord is your portion, and Heaven will be your home. But, Ah me! after a gay and thoughtless life, where am I? Yet in my sins—unpardoned—unsanctified, and unfit for Heaven. God is my enemy because of wicked works. Jesus is no Saviour to me; for I have despised him.—I have no comfort to bear up my sinking spirit; and I am sinking—sinking, and shall for ever sink down—*down* from the presence of God and from the glory of his power.

Night coming on, we came upon anchoring ground; and, having two good cables, let go both anchors and rode out the gale.

P.



#### SOCIETIES FOR THE INSTRUCTION OF SEAMEN.

The Literary and Evangelical Magazine for January, 1824, contains the following remarks on the “Societies for the Religious Instruction of Seamen.”

Sailors are a class of men of peculiar character. In a certain sense they belong to all countries. They are citizens of the world, and, until lately, the world had utterly neglected their spiritual interests. Free, open-hearted, improvident, and vicious, they have toiled and fought on the ocean; drank and caroused on land; begged when unable to work, and at last have died, and no man cared for them. They are trusted to carry the wealth of the world; and their way is on the ocean, whence none can bring back a report of their deeds of rapine and blood; and yet no measures have been adopted, until recently, to imbue them with those moral and religious principles which are a better safeguard than prisons and gibbets, and all the apparatus of human laws. What wonder, if in circumstances which throw hundreds of this neglected race out of employment, piracy, with its various and complicated horrors, should greatly prevail?

Attention to sailors is a general interest.\* It is one too in which Christians may, without the least sectarian feeling, engage all together. It would be absurd to think of binding down to particular church connexions, a man who worships this month in New-York or Philadelphia, the next in Boston, and the next again in Liverpool or Leith.

It is a matter of rejoicing that *Bethel Societies* are organized, and mariners’ churches built, or are being built in most of our large sea-ports; and that now there are many to care for the souls of seamen. The success of these measures has answered the most sanguine expectation of their friends. And now there is the best reason to hope that sailors will constitute an important part of that great system of human instrumentality, by which the blessings of

\* As the Rev. Mr. Hannah said on a late occasion, “one concern.”

the Gospel will be diffused to all nations. Bold, hardy, and adventurous, they are to be seen wherever the ocean touches the land. And while they carry the riches of the world, they will also carry the treasures of God's word. They who have often been made the instruments of inflicting a nation's vengeance, will hereafter be the messengers of a nation's mercy, and the harbingers of that peace which the Gospel gives.

There are now in all the world, 67 Bethel Unions ; 33 Marine Bible Societies ; and 15 churches and floating chapels, consecrated to the spiritual interests of seamen. This is much, compared with the means in operation ten years ago. But there are more than a million\* of seamen in the world. What an immense disproportion between the demand for religious instruction, and the means of supply.

Christians, nevertheless, are accustomed to contemplate this disproportion without dismay. They look back to the time when there were very few to obey the command of their Lord, " Go ye into all the world and preach the Gospel to every creature;" and they see that soon " the world was filled with this doctrine." And ever since, when convinced that they were in the path of Christian benevolence, they have not been afraid to go forward, however great the difficulties in their way. Wherever they have gone, helps have been raised up for them, even where it was least expected. This is the case among the sailors.

Here we see how religion is to be promoted among seamen. They will be missionaries to each other. And when they go into foreign ports, and among strange people, they will exhibit the Christian character under a new aspect. Instead of carrying the vices and diseases of civilized life, and of commercial cities, they will carry heaven's message of redeeming mercy : instead of going as a curse, they will bear a blessing.

We have classed Bible Societies and Bethel Unions together ; because they are in one respect, much alike. They have nothing to do with sectarism. They excite a common interest ; and expand the views and feelings over the whole world.

#### *Society for promoting the Gospel among Seamen.*

The heavy debt which still remains upon the Mariner's Church, should excite the Society's friends to some new efforts to increase its income, and thus enable the Directors to carry into effect those other measures which are deemed necessary to promote the happiness of seamen. Should a few individuals in the same neighbourhood, or in the same church, set about the work in earnest, they might raise a certain amount, by subscription,

\* More than two millions.—*Ed.*

payable, say on the first of January 1825, for this express purpose, and though the whole debt were not liquidated at once, it might be considerably reduced. If there were but sixty churches in this city upon whom a call might be made for this charity, only \$100 would be required from each to pay the debt (\$6000) of the Mariner's Church. But suppose the demand were made upon only one half of that number: are there not twenty persons in each of those churches that could, by a little more of systematic labour, without infringing upon present plans of benevolence, collect ten dollars each?

We have been led to make this inquiry at this time, by the generous example of the officers and crew of the ship South Carolina Packet, and we hope the hint we have given will not be lost upon those who enjoy the fruits of the sailor's toil.

The following is an exact copy of the agreement drawn up on board the S. P. and signed by the officers and crew. The amount, \$7, has been paid to the Treasurer:

*Ship South Carolina Packet at Sea, Sunday, 25th January, 1824.*

This is to certify that we, the Subscribers, composing the crew of the ship South Carolina Packet, of New-York, having been on a voyage to St. Croix, and now bound home, do, with our own free will and accord, authorize the Captain to pay the sums affixed to our names below, (to be deducted from our monthly wages,) to the managers of the New-York Mariner's Church, for the benefit of said Church, hoping this small sum will be accepted, as we all feel a desire to contribute our mite towards the support of the Church.

NAMES.	CAPACITY.	WHERE BELONGING	AMOUNT.
Alexander J. Cartwright,	Master.	Nantucket.	\$ 2 00
George Brooke,	Mate.	Nantucket.	1 00
Daniel T. McKinstry,	Seaman.	Rhode Island.	50
Elihu Bunker,	do.	Nantucket.	50
John B. Anthony,	do.	New-York.	50
Francis Chesebrough,	do.	Stonington.	25
William Price,	do.	New Bedford.	50
John La Mar,	do.	New Orleans.	50
Mills H. Mead, his mark.	do.	Connecticut.	50
John Smith,	Steward.	New Orleans.	50
Esop Hicks,	Cook.	New-York.	25
			\$7 00

*The Treasurer also acknowledges the following donations:*

From Capt John Mix, donation	\$5 00	Truair, a large map of
Two Captains, do.	1 50	the State of New York,
Capt. John Ebbetts, do.	5 00	valued at
Benj. Strong, Esq. do.	10 00	8 00
Mr. Alexander C. Jackson, annual,	5 00	From a Subscriber to the Christian Herald and Seaman's Magazine,
Mr. George W. Talbot, do.	5 00	5 00
A friend to Seamen, dona- tion	3 1/2	"A Female friend to Sailors, on her death bed," by Charles Hosmer, Esq.
James E. Lay, by Rev. Mr.		Hartford, Conn. 3 00

## TOM AND THE BOATSWAIN READING THE BIBLE.

A sailor, second mate of a vessel ready for sea, called upon one of the Secretaries of the Bethel Companies to request the gift of a few tracts to distribute among the ship's company, and to solicit an interest in their prayers at the Bethel meetings. He stated that these meetings had proved of great use to him, and under the blessing of God, had established his soul much in the hope of the Gospel. He was asked what caused him at first to consider religion the one thing needful: he answered, "I formerly was a great sinner, addicted to all manner of wickedness, and that of the worst class. A few months back, I was on board an East Indiaman: on her passage home, we were in imminent danger in consequence of a dreadful storm: so perilous was our situation, that the captain in great agitation said, 'all that could be done had been done, and it was impossible the vessel could weather it out;' she appeared to be sinking. The captain withdrew into the cabin, and the men were some on their knees, and others with horror were hanging on parts of the rigging; for my part, I knew not what to do; I considered it useless in me to pray, or even to hope for good. My sins were great. In a state of despair, I waited the awful closing of the scene before me: all expected the vessel would founder: at this moment, the boatswain, who had been very active and apparently unalarmed during the whole of the gale, was passing me, when a heavy sea struck the ship, and with a smile he looked up, (supposing this sea would finish us,) and said, 'Blessed be God, all is right,' and began singing. He had been looked upon by the whole of the crew, during the voyage, as a very strange man, for he would be often, when off duty, in private, muttering to himself, and frequently reading. This apparent unconcern confirmed me in the opinion I had before formed, that something was the matter with the man. However, after this, the storm rather abated. Conceiving that I yet might preserve life, I lent the boatswain a hand to clear the wreck. The captain now came upon deck, and with much spirit roused the crew, and we soon got to rights. I could not help thinking, notwithstanding, where should I have gone? what would have been my destiny if the ship had sunk? so great a sinner I had been, I could not have expected heaven would have been my place; neither could I expect any favour from God, for I had never thought of him in reverence, much less prayed to him. My situation, in consequence of these reflections, was deplorable. I began to tremble at the prospect before me—the arrows of conviction stuck fast in my soul: I thought if I read some good book, it would do me good; but I had none. I remembered to have heard that my mother, when I was young, used to read some good book which she called "*The Whole Duty of Man;*" this I supposed would be just what

I wanted, to help me to a godly life. I inquired of the crew, but no one had it. Having seen the boatswain often reading, I asked him if he could lend me "The Whole Duty of man :" he stared at me and said, "I can lend you a *Testament*, Thomas, which will do you more good. I had my doubts on that head, but I thought I would try ; so I read the *Testament*,—and truly I can say, it proved itself to be the word of God to me. The boatswain and myself afterwards embraced every leisure moment in order to read together. At first, the crew used to look at us at a distance : after a day or two, they were heard to whisper among themselves, 'that Tom and the boatswain were reading the Bible.' Finding we persevered, they ventured to stand near us to listen; and after a week or so, the whole of the crew came at times to hear us read a portion of Scripture. Before we had completed our voyage, every watch was partly filled up in holding a prayer meeting, and reading a chapter in the Bible. We then found that the boatswain, whom we had thought beside himself, was a truly wise man, for his conversation was in heaven, and his communion with God ; this had made him smile in danger, and feel that all was right."



#### "FATHER, DO YOU NEVER ASK A BLESSING BEFORE EATING?"

In conversation with a respectable middle-aged seaman at one of the prayer meetings, one of our members asked him what first induced him to attend to religion ? After a pause of some moments, in order to recover the agitation the question had produced, he related the following narrative :—

"I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. My home, where I have resided eighteen years, is at a village near Workington, in a small cottage, the next to a neat chapel ; but, the people who go to this chapel being called by the neighbours *Methodists*, I never would venture inside the door, nor suffer my family, if I could prevent it. I usually sail out of Liverpool. During the winter the vessel is laid up. At those times I return home for a few weeks to my family. Having a small family, and the times pressing rather hard upon us, during my absence last summer, my wife, endeavouring to save a little, sent my oldest girl, about six years of age, into the Sunday school established at the chapel. My stay when at home being generally of short duration, (about three or four weeks,) my wife might suppose it would be no difficult matter to keep me in ignorance of the circumstance.

"I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner time,

when we had sat down, I began, (beast-like,) to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread ; but glancing my eye towards this girl, of whom I was doatingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, 'Father, do you never ask a blessing before eating ?' Her mother observed me to look hard at her, and hold my knife and fork motionless ; (it was not anger, — it was a rush of conviction which struck me like lightning :) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny.' My eyes were still riveted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me ; the knife and fork dropped from my hands, and I gave vent to my feelings in tears." Here a pause ensued. He appeared much affected. On recovering himself, he continued, "I inquired who had thus instructed the child. The mother informed me, the good people at the chapel next door ; and the child never would go to bed, nor rise in the morning, without kneeling down to pray for herself and her dear father and mother. Ah ! thought I, and I never prayed for myself or my children. I entered the chapel in the evening for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can say I am happy in the thought, that Jesus Christ came into the world to save poor sinners, of whom I am chief." After some further conversation we parted, but with a hope to meet again.

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#### THE LAKES AND THE OCEAN UNITED.

A large basin has been constructed in the River at Albany, for the accommodation of Sloops and Canal Boats. While the Rev Mr. Truair was there last autumn, he suggested that a Mariner's Church should be erected on the centre of the long wharf which connects the extreme ends of the two piers that extend into the River ; and form the upper and lower boundaries of the basin.

It gives us great pleasure to learn that this suggestion has been acted upon by some benevolent and enterprising gentlemen at Albany, and that a Mariner's Church is to be erected.

While Capt. Cobb was in this city, a few days ago, he engaged a *Bethel Flag*, intending to commence Bethel Prayer Meetings at Albany, without delay.